

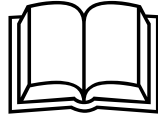
# The Holy Spirit

## Part I

*the Spirit's work in salvation*

A. W. Pink

1935



### Mount Zion Bible Institute

Course HS1 Lessons 1-6 (File HS1 1-6)  
(13 lessons in total)

*“He that hath an ear, let him hear what the Spirit saith unto the churches.” - Revelation 3:22*

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## Suggestions...

Each lesson is derived from a chapter in the book entitled *The Holy Spirit* by Arthur W. Pink; this course comprises chapters 1 through 16 (13 lessons in total). Before attempting to answer the questions for each lesson, it is important to read thoroughly the corresponding chapter in the reading text.

Lessons 2, 3, and 4 each cover two chapters in the text. It is not necessary to complete these entire *lessons* in one sitting. We do suggest, however, to complete one section of a lesson in one sitting, i.e., all the questions from one *chapter* in the text.

Some of your responses will come directly from the text. Others will require that you be able to grasp the essential thoughts and principles presented, and then to offer your own answer. Still others are intended to provoke thought and personal application.

In every case, you are *strongly encouraged* to examine everything against the Word of God, and to include such light as the Lord gives you in your responses throughout this course. You cannot employ the Scriptures too often as you formulate your answers.

The questions in each lesson are divided into different sections. In the *Response* section, your answers will come primarily from the text, but please use your own words. *Making It Personal* questions ask you to examine your own heart before the Lord, and to apply what you are learning to your life—the ultimate purpose for all study! Please be sure to give special attention to these questions.

**Lesson 4 *The Holy Spirit In the Old and New Testaments***

## **6. The Holy Spirit during the Old Testament Ages**

Much ignorance prevails today concerning this aspect of our subject. The crudest ideas are now entertained as to the relation between the Third Person of the Godhead and the Old Testament saints. Yet this is scarcely to be wondered at in view of the fearful confusion which obtains respecting their salvation, many supposing that they were saved in an entirely different way from what we are now. Nor need we be surprised at that, for this, in turn, is only another of the evil effects produced by the misguided efforts of those who have been so eager to draw as many contrasts as possible between the present dispensation and those which preceded it, to the disparaging of the earlier members of God's family. The Old Testament saints had far more in common with the New Testament saints than is generally supposed.

A verse which has been grossly perverted by many of our moderns is John 7:39, "The Holy Spirit was not yet given, because that Jesus was not yet glorified." It seems passing strange that with the Old Testament in their hands, some men should place the construction which they do upon those words. The words "was not yet given" can no more be understood absolutely than "Enoch was not" (Gen. 5:24); they simply mean that the Spirit had not yet been given in His full administrative authority. He was not yet publicly manifested here on earth. All believers, in every age, had been sanctified and comforted by Him, but the "ministration of the Spirit" (2 Cor. 3:8) was not at that time fully introduced; the outpouring of the Spirit, in the plenitude of His miraculous gifts, had not then taken place.

### **In Relation to Creation**

Let us first consider, though very briefly, the work of the Spirit in connection with the old or material creation. Before the worlds were framed by the Word of God, and things which are seen were made out of things which do not appear (Heb. 11:3), when the whole mass of inanimate matter lay in one undistinguished chaos, "without form and void," we are told that, "the Spirit of God moved upon the face of the waters" (Gen. 1:2). There are other passages which ascribe the work of creation (in common with the Father and the Son), to His immediate agency. For example, we are told, "by His Spirit He hath garnished the heavens" (Job 26:13). Job was moved to confess, "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (33:4). "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Psa. 104:30).

## In Relation to Adam

Let us next contemplate the Holy Spirit in relation to Adam. As so much darkness now surrounds this subject, we must enter into it in greater detail. “Three things were required to render man fit unto that life to God for which he was made. *First*, an ability to discern the mind and wisdom of God with respect unto all the duty and obedience that God requires of him; as also for to know the nature and properties of God, as to believe Him the only proper object of all acts and duties of religious obedience, and an all-sufficient satisfaction and reward in this world, and to eternity. *Secondly*, a free, uncontrolled, unentangled, disposition to every duty of the law of his creation for living unto God. *Thirdly*, an ability of mind and will, with a readiness of compliance in his affections, for a regular performance of all duties and abstinence from all sin. These things belonged unto the integrity of his nature, with the uprightness of the state and condition wherein he was made. And all these things were the peculiar effects of the immediate operation of the Holy Spirit.

“Thus Adam may be said to have had the Spirit of God in his innocence. He had Him in these peculiar effects of His power and goodness, and he had Him according to the tenor of that covenant, whereby it was possible that he should utterly lose Him, as accordingly it came to pass. He had Him not by especial inhabitation, for the whole world was then the temple of God. In the Covenant of Grace, founded in the Person and on the mediation of Christ, it is otherwise. On whomsoever the Spirit of God is bestowed for the renovation of the image of God in him, He abides with him forever” (J. Owen, 1680).

The three things mentioned above by that eminent Puritan constituted the principal part of that “image of God” wherein man was created by the Spirit. Proof of this is seen in the fact that at regeneration the Holy Spirit restores those abilities in the souls of God’s elect: “And hath put on the new man, which is *renewed* in knowledge, after the image of Him that created him” (Col. 3:10); that is, the spiritual knowledge which man lost at the Fall is, potentially, restored at the new birth; but it could not be restored or “renewed” if man had never possessed it!

The “knowledge” with which the Holy Spirit endowed Adam was great indeed. Clear exemplification of this is seen in Genesis 2:19. Still, more conclusive evidence is found in Genesis 2:21-23: God put Adam into a deep sleep, took a rib out of his side, formed it into a woman, and then set her before him. On sight of her Adam said, “This is now bone of my bones, and flesh of my flesh.” He knew *who* she was and her *origin*, and forthwith gave her a suitable name; and he could only have known all this by the Spirit of revelation and understanding.

That Adam was, originally, made a partaker of the Holy Spirit is quite evident to the writer from Genesis 2:7, “The Lord God formed man of the dust of the ground, and *breathed* into his nostrils the breath of *life*.” If those words were interpreted in the light of the Analogy of Faith, they can mean nothing less than that the Triune God imparted the Holy Spirit unto the first man. In Ezekiel 37 we have a vivid parabolic picture of the regenerating of spiritual Israel. There we are told, “Prophesy unto the Wind, prophesy, son of man, and say to the Wind, Thus saith the LORD God, Come from the four winds, O Breath, and *breathe* upon these slain, that they may *live*. So I prophesied as He commanded me, and the Breath came unto them, and they lived” (vv. 9, 10). Again, we find the Savior, after His resurrection, “Breathed on them (the Apostles), and saith unto them, Receive ye the Holy Spirit” (John 20:22): that was the counterpart of Genesis 2:7: the one the original gift, the other the restoration of what was lost.

Rightly has it been said that “The doctrine that man was originally, though mutably, replenished with the Spirit, may be termed the deep fundamental thought of the Scripture doctrine of man. If the first and second Adam are so related that the first man was the analogue or figure of the second, as all admit on the authority of Scripture (Rom. 5:12-14), it is clear that, unless the first man possessed the Spirit, the last man, the Healer or Restorer of the forfeited inheritance, would not have been the medium of giving the Spirit, who was withdrawn on account of sin, and who could be restored only on account of the everlasting righteousness which Christ (Rom. 8:10) brought in” (G. Smeaton, 1880).

### **In Relation to the Nation Israel**

Let us next observe the relation of the Holy Spirit unto the nation of Israel. A very striking and comprehensive statement was made by Nehemiah, when he reviewed the Lord’s dealings with His people of old: “Thou gavest also Thy good Spirit to instruct them” (Neh. 9:20). He was, until quenched, upon the members of the Sanhedrin (Num. 11:16, 17). He came upon the judges (Judges 3:10; 6:34; 11:29; 15:14), upon the kings (1 Sam. 11:6; 16:13), and the Prophets. But note it is a great mistake to say, as many have done, that the Holy Spirit was never in any believer before Pentecost: Numbers 27:18, Nehemiah 9:30, 1 Peter 1:11 clearly prove otherwise. But alas, Israel “rebelled and vexed his Holy Spirit” (Isa. 63:10), as Stephen declared, “Ye do always resist the Holy Spirit: as your fathers did, so do ye” (Acts 7:51).

That the Holy Spirit indwelt saints under the Legal economy is clear from many considerations: how otherwise could they have been regenerated, had faith, been enabled to perform works acceptable to God? The Spirit prompted true prayer, inspired spiritual worship, produced His fruit in the lives of believers then (see Zech. 4:6) as much as He does now. We have “the *same* Spirit of faith” (2 Cor. 4:13) as they had. All the spiritual good which has ever been wrought in and through men must be ascribed unto the Holy Spirit. The Spirit was given to the Old Testament saints *prospectively*, as pardon of sin was given in view of the satisfaction which Christ was to render unto God.

## 7. The Holy Spirit and Christ

We are afraid that our treatment of the particular aspect of this man-sided theme which is now before us is rather too abstruse for some of our readers to follow, yet we trust they will kindly bear with us as we endeavor to write for those who are anxious for help on the deeper things of God.

### The Deeper Things of God

As stated before, we are seeking to minister unto widely different classes, unto those with differing capacities, and therefore we wish to provide a varied spiritual menu. He who is hungry will not leave the table in disgust because one dish thereon appeals not to him. We ask their forbearance while we seek to give something like completeness to our exposition of the subject as a whole.

“As the humanity of Christ was assumed into the Hypostatic union, we may fitly say, on the one hand, that *the Person of Christ* was anointed, so far as *the call to office* was concerned; while we bear in mind, on the other hand, that it is *the humanity* that is anointed in as far as we contemplate the actual supplies of God’s gifts and graces, aids and endowments, necessary to the execution of His office. But that we may not be engulfed in one-sidedness, it must be also added that the Holy Spirit, according to the order of the Trinity, interposes His power only to execute the will of the Son ... as to the unction of the Lord Jesus by the Spirit, it was different according to the *three grades* successively imparted. The first grade was at the incarnation; the second coincided with His baptism, the third and highest grade was at the ascension, when He sat down on His mediatorial throne, and received from the Father the gift of the Spirit to bestow upon His Church in abundant measure” (G. Smeaton).

### The Spirit in the Incarnation and Baptism of Christ

We have already contemplated the *first* anointing of the Lord Jesus when, in His mother’s womb, His humanity was endowed with all spiritual graces, and when through childhood and up to the age of 30 He was illuminated, guided, and preserved by the immediate operations of the Third Person in the Godhead. We come now to briefly consider His *second* anointing, when He was formally consecrated unto His public mission and Divinely endowed for His official work. This took place at the River Jordan, when He was *baptized* by His forerunner. Then it was, while emerging from the waters, that the heavens were opened, the Holy Spirit descended upon Him in the form of a dove, and the voice of the Father was heard testifying unto His infinite pleasure in His incarnate Son (Matt. 3:16, 17). All the references to that unique transaction call for close examination and prayerful study.

The first thing that is recorded after this is, “And Jesus being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness” (Luke 4:14). The reason why we are told this seems to be for the purpose of showing us that Christ’s humanity was confirmed by the Spirit and made victorious over the devil by His power. Hence it is we read that right after the temptation, “And Jesus returned in the power of the Spirit into Galilee” (Luke 4:14). Next we are told that He entered the synagogue at Nazareth and read from Isaiah 61, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord,” and declared, “This day is this Scripture fulfilled in your ears” (Luke 4:18, 19, 21).

Here, then, is to be seen the leading distinction between the first and second “grades” of Christ’s “unction” from the Spirit. The first was for the forming of His human nature and the enduing it with perfect wisdom and faultless holiness. The second was to endow Him with supernatural powers for His great work. Thus the former was personal and private, the latter official and public; the one was bestowing upon Him of spiritual graces, the other imparting to Him ministerial gifts. His *need* for this double “anointing” lay in the creature-nature He had assumed and the servant-place which He had taken; and also as a public attestation from the Father of His acceptance of Christ’s Person and His induction into His mediatorial office. Thus was fulfilled that ancient oracle, “The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD; and shall make Him of quick understanding” (Isa. 11:2, 3).

“For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him” (John 3:34). This at once brings out the pre-eminence of Christ, for *He* receives the Spirit as no mere man could. Observe the contrast pointed out by Ephesians 4:7, “But unto everyone of us is given grace *according to the measure* of the gift of Christ.” In none but the Mediator did “all the fullness of the Godhead” dwell “bodily” (Col. 2:9). The uniqueness of the Spirit’s relation to our Lord comes out again in Romans 8:2, “For the law of the Spirit of life *in Christ Jesus* hath made me free from the law of sin and death.” Note carefully the words we have italicized: not only does this statement reveal to us the source of all Christ’s actions, but it intimates that more habitual grace dwells in Him than in all created beings.

### **The Spirit in the Ascension of Christ**

The third degree of Christ’s unction was reserved for His exaltation, and is thus described, “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear” (Acts 2:33). This highest ride of unction, when Christ was “anointed with the oil of gladness *above* his fellows” (Psa. 45:7) and which became apparent at Pentecost, was an ascension-gift. The declaration which Peter gave of it was but a paraphrase of Psalm 68:18, “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD might dwell among them.” That bountiful supply of the Spirit was designed for the erecting and equipping of the New Testament church, and it was fitly bestowed after the ascension upon those for whom the Spirit was purchased.

## Christ Bestows the Spirit

As Mediator, the Lord Jesus was anointed with the Holy Spirit for the execution of all His offices, and for the performance of all His mediatorial work. His right to send the Spirit into the hearts of fallen men was acquired by His atonement. It was the well-earned *reward* of all His toil and sufferings. One of the chief results of the perfect satisfaction which Christ offered to God on behalf of His people, was His right now to bestow the Spirit upon them. Of old it was promised Him, “By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities: therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death” (Isa. 53:11, 12). So, too, His forerunner had announced, “He shall baptize you with the Holy Spirit and fire” (Matt. 3:11).

What has just been said above is further borne out by Galatians 3:13, 14. “Christ hath redeemed us from the curse of the law, being made a curse for us ... that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.” The promised Spirit followed the great work of canceling the curse as the effect follows the cause. To give the *Holy* Spirit to men, clearly implied that their sins had been put away; see Leviticus 14:14, 17 for the type of this—the “oil” (emblem of the Spirit) placed *upon* the “blood”! Not only does Christ’s right to bestow the Holy Spirit upon His redeemed intimate the cancellation of their sins, but it also clearly argues His *Divine* dignity, for no mere *servant*, however exalted his station, could act thus or confer such a Gift!

## A Joint Mission

From the varied quotations which have been made from Scripture in reference to Christ’s unction for all His offices, it sometimes appears as if He were in the subordinate position of needing direction, aid, and miraculous power for the purposes of His mission (Isa. 11:1-3; 61:1, 2, etc.); at other times He is said to *have* the Spirit (Rev. 3:1), to *give* the Spirit (Acts 2:33), to *send* the Spirit (John 15:26) as if the Spirit’s operations were subordinated to the Son. But all difficulty is removed when we perceive, from the whole tenor of Scripture, that there was a *conjoined* mission in which the Son and the Spirit act together for the salvation of God’s elect. The Son effected redemption—the Spirit reveals and applies it to all for whom it was purchased.

In writing on the Holy Spirit and Christ, it is to be understood that we are not now contemplating our Lord as the Second Person of the Trinity, but rather as the God-man *Mediator*, and the Holy Spirit not in His Godhead abstractly considered, but in His *official* discharge of the work assigned Him in the Everlasting Covenant. This is undoubtedly the most difficult aspect of our subject, yet it is very important that we should prayerfully strive after clear scriptural views thereof. To apprehend aright, even according to our present limited capacity, the relation between the Holy Spirit and the Redeemer, throws much light on some difficult problems, supplies the key to a number of perplexing passages in Holy Writ, and better enables us to understand the work of the Spirit in the saint.



“Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning: from the time that it was, there am I: and now the Lord God and his Spirit hath sent Me” (Isa. 48:16). This remarkable verse presents to us the Lord Jesus speaking of old by the spirit of prophecy. He declares that He had always addressed the Nation in the most open manner, from the time when He appeared unto Moses at the burning bush and called Himself, “I am that I am” (Exo. 3); and He was constantly present with Israel as their Lord and Deliverer. And now the Father and the Spirit had sent Him to effect the promised spiritual deliverance of His people; sent Him in the likeness of sin’s flesh, to preach the Gospel, fulfill the Law, and make a perfect satisfaction unto Divine justice for His church. Here, then, is a glorious testimony unto a Trinity of Persons in the Godhead: the Son of God is sent in human nature and as Mediator; Jehovah the Father *and the Spirit* are the Senders, and so is a proof of Christ’s mission, commission, and authority, who came not of Himself, but was sent of God (John 8:42).

“The Lord hath created a new thing in the earth: A woman shall compass a man” (Jer. 31:22). Here we have one of the prophetic announcements of the wonder of the Divine incarnation, the eternal Word becoming flesh, a human body and soul being prepared for Him by the miraculous intervention of the Holy Spirit. Here the Prophet intimates that the creating power of God was to be put forth under which a woman was to compass a Man. The virgin Mary, under the overshadowing power of the Highest (Luke 1:35) was to conceive and bring forth a Child, without the help or cooperation of man. This transcendent wonder Isaiah calls a “sign” (7:14); Jeremiah “a new thing in the earth”; the New Testament record of which is, “When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit” (Matt. 1:18).

“And the Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. And Jesus increased in wisdom and stature, and in favor with God and man” (Luke 2:40, 52). Not only was the humanity of Christ supernaturally begotten by the Holy Spirit, but it was “anointed” by Him (cf. Lev. 2:1 for the type), endued with all spiritual races. All the progress in the Holy Child’s mental and spiritual development, all His advancement in knowledge and holiness must be ascribed unto the Spirit. “Progress,” in the human nature which He deigned to assume, side by side with His own Divine perfection, is quite compatible, as Hebrews 2:14, 17 plainly intimate. As George Smeaton has so helpfully pointed out in his book, the Spirit’s operations “formed the link between Christ’s deity and humanity, perpetually imparting the full consciousness of personality, and making Him inwardly aware of His Divine Sonship at all times.”

Thus the Spirit, at the incarnation, became the great guiding principle of all Christ’s earthly history, and that, according to the order of operation that ever belongs to the Holy Trinity: *all proceeds from the Father, through the Son, and is by the Holy Spirit*. It was the Spirit who formed Christ’s human nature, and directed the whole tenor of His earthly life. Nothing was undertaken but by the Spirit’s directing, nothing was spoken but by His guidance, nothing executed but by His power. Unless this be steadfastly maintained, we are in grave danger of confounding the two natures of Christ, absorbing the one in the other instead of keeping them separate and distinct in our thoughts. Had His Deity been absorbed by His humanity, then grief, fear, and compassion had been impossible. The right use of the faculties of His soul owed their exercise to the Holy Spirit who fully controlled Him.

“From birth to baptism the Spirit directed His mental and moral development, and strengthened and kept Him through all the years of preparation and toil. He was in the Carpenter as truly as in the Messiah, and the work at the bench was as perfect as the sacrifice on the Cross” (S. Chadwick). At first sight, such a statement may seem to derogate from the *personal* honor of the Lord Jesus, but if we perceive that, according to the *order* of the Trinity, the Spirit exercises His power only to execute the will of the Father and the Son, then the seeming difficulty disappears. So far is the interposition of the Spirit’s operations from interfering with the glory of the Son, it rather reveals Him the more conspicuously: that in the work of redemption the activities of the Spirit are next in order to those of the Son.

## Misguided Theories

To this we may add another excerpt from G. Smeaton: “The two natures of our Lord *actively concurred* in every mediatorial act. If He assumed human nature in the true and proper sense of the term into union with His Divine Person, that position must be maintained. The Socinian objection that there could be no further need for the Spirit’s agency, and, in fact, no room for it—if the Divine nature was *active* in the whole range of Christ’s mediation—is meant to perplex the question, because these men deny the existence of any Divine nature in Christ’s Person. That style of reasoning is futile, for the question simply is, What do the Scriptures teach? Do they affirm that *Christ was anointed by the Spirit* (Acts 10:38)? that He was led out into the wilderness by the Spirit? that He returned in the power of the Spirit to begin His public ministry? that He performed His miracles by the Spirit? and that, previously to His ascension, He gave commandments by the Spirit to His disciples whom He had chosen (Acts 1:2)?

“No warrant exists for anything akin to the *Kenotic* theory which denudes Him of the essential attributes of His Godhead, and puts His humanity on a mere level with that of other men. And as little warrant exists for denying the Spirit’s work on Christ’s humanity in every mediatorial act which He performed on earth or performs in Heaven. The unction of the Spirit must be traced in all His personal and official gifts. In Christ the Person and office coincide. In His Divine Person He was the substance of all the offices to which He was appointed, and these He was fitted by the Spirit to discharge. The offices would be nothing apart from Himself, and could have neither coherence nor validity without the underlying Person.”

If the above still appears to derogate from the glory of our Lord’s Person, most probably the difficulty is created by the objector’s failing to realize the *reality* of the Son’s humanity. The mystery is indeed great, and our only safeguard is to adhere strictly unto the several statements of Scripture thereon. Three things are to be kept steadily in view. *First*, in *all* things (sin excepted) the eternal Word was “made like unto his brethren” (Heb. 2:17): all His human faculties developed normally as He passed through infancy, childhood and youth. *Second*, His Divine nature underwent no change or modification when He became incarnate, yet it was not merged into His humanity, but preserved its own distinctness. *Third*, He was “anointed with the Spirit” (Acts 10:38), nay, He was the absolute receiver of the Spirit, poured on Him in such a plentitude, that it was *not* by measure (John 3:34).

## *Study Questions: Lesson 4*

### **6. The Holy Spirit During the Old Testament Ages**

**First please read chapter 6 in the text.**

*“Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the LORD of hosts.” – Zechariah 4:6*

#### RESPONSE

1. When John 7:39 says that “The Holy Spirit was not yet given” before Pentecost, does it mean that the Holy Spirit did not operate in Old Testament times? Why? What is the correct meaning of “not yet given?”

#### **In Relation to Creation**

2. How was the Spirit involved in Creation?

#### **In Relation to Adam**

3. In contemplating the Holy Spirit in relation to Adam, three abilities, which are under the immediate operation of the Holy Spirit, were required to render man fit unto the life for which he was created. What are they?

#### **In Relation to the Nation Israel**

4. Was the Holy Spirit active among the people of the nation of Israel in Old Testament times? In what ways was He manifested?
5. Was the Holy Spirit “in” God’s true children before Pentecost? Briefly explain your answer and use the referenced Scriptures.

*“The Spirit never makes loose where the Word binds, the Spirit never justifies where the Word condemns, the Spirit never approves where the Word disapproves, the Spirit never blesses where the Word curses. In the Old Testament all revelations were to be examined by the Word, as in Deuteronomy 13:1-4 and John 16:13” – Thomas Brooks (1679).*

*“Although the work of regeneration by the Holy Spirit was wrought under the Old Testament, even from the foundation of the world, and the doctrine of it was recorded in the Scriptures, yet the revelation of it was but obscure in comparison of that light and evidence which is brought forth into it by the gospel. This doctrine therefore, namely, that every one who will enter into the Kingdom of God must be born again of the Holy Spirit, was contained in the writings of the Old Testament” – John Owen.*

## 7. *The Holy Spirit and Christ*

**First please read chapter 7 in the text.**

*“And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.” – Matthew 3:16-17*

RESPONSE

### **The Deeper Things of God**

[Note: “Hypostatic union” is from the Greek word *hypostasis*, which means substance, nature, or essence. It is a theological term which describes the **one** unified personality of Christ the Son, yet still having His **two** distinct natures, human and divine (in hypostatic union).]

### **The Spirit in the Incarnation, Baptism, and Ascension of Christ**

6. Briefly describe each of the three “anointings” of Christ by the Holy Spirit.

### **Christ Bestows the Spirit**

7. In what way did Christ ‘acquire the right’ to bestow the Spirit upon His children?

### **A Joint Mission**

8. How do “the Son and the Spirit act together for the salvation of God’s elect?”

9. In your own words, what is the key point of Isaiah 48:16?

[Note: by key point we mean the basic meaning of the verse as it relates to the subject at hand, in your own words.]

10. “Thus the Spirit, at the incarnation, became the great guiding principle of all Christ’s earthly history.” List some of the ways the Holy Spirit was manifested in Christ’s life on earth.

11. “All proceeds *from* the Father, *through* the Son, *by* the Holy Spirit.” How would you describe what is meant in the use of each of these prepositions?

### **Misguided Theories**

12. It is important for us “to realize the reality of the Son’s humanity.” But as we consider His humanity, what three scriptural statements are we to keep steadily in view, in order not to derogate from the glory of Christ? List the principle and the Scripture reference for each.

MAKING IT PERSONAL

13. Christ is fully God and fully man, and has the Spirit poured into Him beyond measure. What does this mean to you personally?

*“The Spirit that was in the prophets of old, in all ages since the world began, before the incarnation of the Son of God, is called the Spirit of Christ” - John Owen (1616-1683).*

*“Christ is both God and man. Christ, as God, gives the Spirit to His human nature” - Richard Sibbes (1635).*